



MILLIONS
NOW LIVING
WILL NEVER
DIE
! !

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THIS BOOK IS
DEDICATED
TO THE PEOPLE
NOW LIVING ON EARTH
WHO DESIRE
LIFE, LIBERTY AND HAPPINESS
J. F. RUTHERFORD

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PREFATORY

Judge J. F. Rutherford,
Brooklyn, N. Y.

Dear Sir:

The advance proof pages of your brochure, "Millions Now Living Will Never Die," which you kindly allowed me to read, have proved to be even more interesting than hoped for, and I embrace this early opportunity to express to you my sincere appreciation of the work.

The admirable way in which you have marshalled the sayings of the Lord Jesus, of the apostles, and of the prophets of old, and supported them by abundant secular evidence, all going to show that a time would come when millions then living would never die—and that we are now living in that time—will inspire hope and confidence in the mind of every honest, truth-seeking reader.

As the one who had the esteemed privilege of syndicating Pastor Russell's sermons in thousands of newspapers in many lands, I was naturally anxious to know how you would treat the prophecies so often referred to in Pastor Russell's sermons. I am glad, indeed, to note that you treat the major part of your evidence from the standpoint of *fulfilled* prophecy. For one, I am glad that you gathered such an array of evidence to substantiate your claims and to show the people, as a basis for a worth-while hope, how they may live for ever. It will not be necessary for anyone to consider your statements as a guess.

Again thanking you and wishing you rich eternal blessings for your labor of love, I subscribe myself as
Yours in the best of bonds,

G. C. DRISCOLL

Santa Monica, Calif., May 17, 1920.

TABLE of CONTENTS

Divine Plan for Human Redemption.....	8
Human History Divided into Three Great Epochs.....	9
Second Epoch, or World, Now Passing Away.....	12
Times of the Gentiles.....	13
Our Lord's Testimony as to the Signs of the End.....	16
Corroborative Testimony from the Old Testament.....	19
Period of Israel's Exile from Palestine.....	22
Zionism, Its Origin and Purpose.....	29
The Balfour Declaration.....	33
Jews Rebuilding Palestine.....	34
Other Evidences that the World Has Ended.....	39
The Interchurch World Movement.....	45
Distress and Perplexity World-Wide.....	57
Spiritism's Part in Current Events.....	59
The League of Nations.....	62
Ecclesiastical Remedy for Human Woes.....	63
The Divine Remedy and Promised Redemption.....	68
The Ransomer and the Ransom Price.....	73
What It Means to be a Christian.....	77
Religious Persecution from the Serpent's Seed.....	82
The Incoming Messianic Kingdom.....	85
Israel's Jubilee System a Type of the Kingdom.....	87
Beginning of Reconstruction Work of the New Order.....	90
Why Millions Now Living Will Not Die.....	92
How to Live Forever.....	94
Evidences of Restoration Work.....	100
An Appeal to the Clergy.....	103

orderly manner. In order, therefore, for us to appreciate the divine remedy we must first ascertain the real cause of the present condition of strife, turmoil, trouble, wars, revolution, etc., in the earth.

THE CAUSE

The first man was created perfect and given a perfect home in Eden, endowed with life as a human being, with happiness, with peace, and with all the blessings incident to a perfect life and a perfect home. He was endowed with the power and authority to produce perfect children and to fill the earth with a perfect race of people. His enjoyment of those blessings eternally depended upon his obedience to the divine law; and his disobedience of that law he was informed would lead to the forfeiture of his right to life as a human being, as well as his right to happiness and peace. Man violated the law. This account is briefly set forth in the third chapter of Genesis. Man was sentenced to death, driven out from his perfect home, and the judgment executed by causing him to subsist upon the poisonous elements of the unfinished earth. As long as he existed he was caused to eat his bread in sorrow. In all these centuries he has been under the bondage of the evil effects of sin, waiting and hoping for liberation.

It must be observed that Adam did not lose a home in heaven. He was not offered a home in heaven; but what he did possess was a home on earth, with human life in perfection, as a man;

and his violation of the law forfeited these. Therefore, if man is ever restored to his original favors and blessing it must be to that which he first enjoyed—perfection of life as a human being, a perfect home, and peace and happiness on earth.

The disobedience of Adam entailed upon all of his offspring sorrow, sickness, suffering and death. The perfect pair did not bear children while in Eden; but they exercised this function after the condemnation and after man was earning his bread in the unfinished earth. He was gradually undergoing the sentence of death. He was imperfect, and it follows as a logical and reasonable conclusion that he could not produce a perfect race of people. The result was that his offspring were born in a dying condition. And this is what the prophet meant when he wrote: "Behold, I was shapen in iniquity; and in sin did my mother conceive me". (Psalm 51:5) This is the same thought expressed by St. Paul when he wrote: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned".—Romans 5:12.

REDEMPTION PROMISED

Jehovah had in mind from the beginning the redemption of mankind from this condition of suffering and death, and their restoration to that which was lost. Abraham, who lived in the land of the Chaldees, trusted in Jehovah; and

God called unto him and made him a promise, saying: "I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed". (Genesis 12:2, 3) At the time this promise was made Abraham had no children. He was seventy-five years of age, his wife had passed the age of child-bearing; yet he had faith in God, and when Abraham was a hundred years old his son Isaac was born. When Isaac grew to manhood's estate God put Abraham to a test of faithfulness to him and directed Abraham to take his son Isaac into a mountain and offer him up as a sacrifice. It grieved Abraham's heart much to do this; but having faith in God he obeyed. Journeying to the mountain, he built an altar, bound Isaac to it, and the knife in his hand was about to strike death to his son when the Lord called unto him out of heaven, saying: "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me". (Genesis 22:12) Thereupon God renewed his promise to Abraham and bound it with his oath, saying: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and

in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice".
—Genesis 22:16-18.

This promise to Abraham has not yet been fulfilled. It must be fulfilled, because God is not slack in any of his promises. He changes not. (Malachi 3:6) Clearly, the blessing here intended is life, liberty and happiness—a restoration to the very things Adam had forfeited by reason of his disobedience. All the prophets who thereafter wrote foretold the coming of such times of restoration and blessing.

The judgment of condemnation against Adam could never be reversed because that would be equivalent to God denying himself; therefore the judgment must be enforced. But it would be entirely consistent with the divine arrangement for provision to be made for satisfaction of the judgment, thus maintaining the dignity and majesty of the divine law. Hence God made promise through the prophet Hosea, saying: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction".—Hosea 13:14.

This provision for the satisfaction of justice and release of mankind from condemnation must come through the voluntary sacrifice of another perfect human. The word *ransom* means exact corresponding price. A perfect man had sinned and forfeited life, liberty and happiness. This penalty was demanded by the

divine law. Hence God could make provision and did make provision that if another perfect man could be found who would voluntarily permit his life, liberty and happiness to be taken from him, all these rights could be substituted for those which Adam had forfeited and thereby lay the foundation or basis upon which Jehovah could restore Adam and his offspring to liberty, happiness and life. Of course, it follows that none of Adam's offspring could meet these divine requirements, for the reason that all are imperfect. Hence the Psalmist wrote: "None of them can by any means redeem his brother, nor give to God a ransom for him". (Psalm 49:7) What, then, could be done for the redemption of the human race?

THE RANSOMER

St. John records the fact that the Word or *Logos* was the beginning of Jehovah's creation, and that he (the *Logos*) afterward became the active agent in the creation of everything made; and that "the Word [*Logos*] was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth". (John 1:14) St. Matthew gives the account of the birth of Jesus; that he was begotten not by man but by the power of Jehovah; therefore he had none of the inherited condemnation or contamination of Adam. The *Logos* was transferred from the spirit to the human plane. He became the child

Jesus. He was born "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26); he was without sin. (1 Peter 1:19) He was born under the law covenant, which covenant fixed the legal majority for priestly purposes at thirty years. Therefore when Jesus attained the years of maturity he was perfect physically, mentally, morally—perfect under the law, the exact counterpart of the perfect man Adam in Eden prior to his disobedience to the divine law. Why had Jehovah permitted his beloved Son to be transferred from the spirit to the human plane? Why had he come to earth at all? Let Jesus himself answer: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many". (Matthew 20:28) And again he said: "I am come that they might have life, and that they might have it more abundantly". (John 10:10) Again, speaking in dark saying or symbolic phrase, he likens himself unto bread, which men eat and live, saying: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh [humanity], which I will give for the life of the world".—John 6:51.

THE RANSOM PRICE

To ransom means to purchase, and the ransom price means the exact corresponding price. A perfect man had sinned and lost all. A perfect man now, by voluntarily going into death, would

provide the corresponding price for the redemption of mankind. Jesus was not a sinner. He never committed a sin. Why, then, should he die? St. Paul answers: "Christ died for our sins according to the Scriptures". (1 Corinthians 15:3) St. John adds: "He is the propitiation [satisfaction] for our sins: and not for ours only, but also for the sins of the whole world". —1 John 2:2.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16, 17) Jesus was put to death in the flesh, a man, and was raised from the dead a spirit being, divine in nature. (1 Peter 3:18) He ascended on high as a divine being, having the right to a perfect human life, now to be given in the place of that which Adam had forfeited; and by this perfect human life and all the rights incident thereto he had provided the ransom or purchase price for the redemption and deliverance of all mankind from death. As surely as God has made this provision, so surely then he will carry it into full force and effect.

THE SEED

It will be noticed that in the promise God made to Abraham he said: "In *thy seed* shall all the families of the earth be blessed". (Genesis 28:14) The blessing here promised is life ever-

lasting. (Romans 6:23) It follows, then, that before the blessing of life everlasting and the blessings incident thereto could be extended to mankind *through the seed, the seed* itself must first be developed. The seed according to the promise was the mystery for ages and generations. It is yet a mystery to all except those who have given their hearts to the Lord and diligently sought to understand what constitutes the seed. The Apostle Paul under inspiration defined the seed: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of **one**, And to thy seed, which is Christ." (Galatians 3:16) The word Christ here means anointed one. The word Messiah means the same thing. The Christ consists of Jesus glorified, the head, and the members of his body, which constitutes the church. "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:27, 29) "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence."—Colossians 1:18.

SELECTION OF BODY MEMBERS

Clergymen as a class, particularly of modern times, seem to misconceive entirely the commission of a Christian and the purpose that God has in developing that class. They have conceived the thought and advance it to the people

that everybody must join some denominational system in order to be saved; whereas the Scriptures plainly teach that God's purpose and plan, during the time elapsing from the crucifixion of the Lord to the setting up of his kingdom, is to select from amongst men his church. The word church means called-out class. It does not mean any denominational system. It means the true followers of the Master who continue faithful unto death. The Apostle Paul speaks of the church when he refers to the "church of the firstborn, which are written in heaven". (Hebrews 12: 23) He does not say, Whose names are written on church books, or who have signed pledges to contribute so much money—not the names of those who are recorded by men, but who are recorded by the Lord in the heavenly records, based upon their consecration and faithful service to him. The divine purpose is clearly set forth: "God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15: 14 - 17.

In the Scriptures a pure virgin is used to symbolize the bride of Christ, the true church;

and an unchaste woman, or harlot, is used to symbolize the false system; and the Lord showed that these two would be in development side by side and that the pure virgin class would be persecuted by the unchaste class. The Lord Jesus gave a parable, likening these two classes unto wheat and tares, the true church being designated as wheat, whereas the others are designated as tares. (Matthew 13:24-39) He said: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn". The great apostate systems are binding themselves together in bundles and the Lord is gathering his true saints unto himself. Defining this parable Jesus said: "The good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world". (Matthew 13:38,39) Further answering the question as to what would happen at the end of the world, he said he would send forth his messengers with the "sound of a trumpet [proclamation of the truth], and they shall gather together his elect from the four winds, from one end of heaven [ecclesiastical systems] to the other". (Matthew 24:31) For the past forty years or more the true Christians have been gathering themselves together without regard to creed or denomination, while the denominational systems are bind-

ing themselves into great compacts or leagues, and making much fuss about converting the world.

A CHRISTIAN'S TRIBULATION

It has become a popular matter to become a member of some church system or to join the Interchurch World Movement; and the man or woman who contributes the greatest amount of money is the one who receives the greatest honor.

On the contrary, it has never been popular to be a true Christian, a true follower of Jesus; and this is due to the fact that the divine program is: "We must through much tribulation enter into the kingdom of God". (Acts 14:22) Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me". (Matthew 16:24) Jesus consecrated himself fully to do the Father's will. His foot-step followers must do likewise. Jesus suffered indignities and persecution at the hands of the religionists of his time. His followers must have a similar experience. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) Jesus said: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple to be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matthew 10:24, 25) Again he said

to his followers: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15:18-20) Suffering ignominy and persecution at the hands of the nominal religionists and the forces that they can bring to bear, is the course clearly marked out for the true follower of Christ Jesus. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Romans 8:16,17) "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him."—2 Timothy 2:11,12.

The divine arrangement makes it a condition precedent to entering into glory that the true Christian should be perfected through suffering. The church is but a small number, comparatively speaking; and the church, together with Christ Jesus, the head, is called to the high and exalted position in heaven, constituting the seed of Abraham according to the promise, pictured by the stars mentioned in the promise. Hence, because of this exaltation, God permits them to

be put through a period of trying circumstances and sufferings in order that they might be afforded the opportunity of proving their faithful, loyal devotion to him. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."—Hebrews 2:10, 11.

True to the divine arrangement, the church has been put through a course of suffering. The head and the body members have been unjustly accused of crime time and again. St. Paul tells us, as likewise does the Master, that Satan is the god of this world. (2 Corinthians 4:4) Again we read that the whole world lieth in the wicked one. (1 John 5:19) The governments of earth, therefore, have been under the dominion of Satan, and the seed of Satan is and has been the instrumentality he has used for the purpose of persecution. In the days of the Master the scribes, Pharisees, and doctors of the law, who claimed to sit in Moses' seat and represent Jehovah, were the ones who led the persecution against the Master. Jesus plainly told these that they were a part of the seed of the serpent, the devil. It would be most reasonable, therefore, to expect that Satan would inject into the minds of his instruments the thought of charging the followers of Jesus with the crime of

sedition against his (Satan's) empire. The nominal religionists of his day charged Jesus with the crime of sedition and caused him to be executed on that charge. St. Stephen, the first martyr to the cause of true Christianity following the Master, was stoned to death after being unjustly convicted upon perjured testimony on the charge of sedition. St. Paul, because of his faithfulness to the Lord, was confined in prison for four years under a similar charge and was otherwise ill-treated. St. John the Revelator, under a similar charge, was banished to the isle of Patmos and required to don a prisoner's garb and beat rock. The history of the world shows that the true followers of Jesus have met with opposition and persecution upon all hands and at all times.

As an illustration of this fact: the church nominal of England became a part of the political power and those who refused to conform to the state-church were persecuted. A short distance from London stands a building erected to the memory of men who were burned upon that spot because of their faithfulness to the truth and who refused to conform to man-made theories of religion. John Bunyan, a humble follower of Jesus, refused to be a conformist to man-made theories and he was tried and convicted and placed in prison. A clergyman then was delegated to wait upon him and tell Bunyan words to this effect: You are going to be kept in prison for three months. If at the end of

that time you recant and conform yourself to the church-state you will be released; otherwise you will be put to death. And Bunyan calmly replied: "You might as well put me to death now; I will never conform". He was kept in prison for twelve years and while there wrote Bunyan's *Pilgrim's Progress*, which has been a great comfort and help to Christians who have trod the narrow way from then until now.

Speaking of the evidences concerning the end of the world, Jesus furthermore said: "Then shall they deliver you [meaning his followers] up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake".—Matthew 24:9.

It is often true that advantage is taken of conditions of war and strife to vent some ill-feeling upon others. When the great world war began, in Germany certain Christians, known as Bible Students, who asked to be exempted from combatant military service because of their devotion and faithfulness to the Lord and because of his command to them that they should not kill, were ill-treated, placed in the front ranks of battle, and were amongst the first to fall. In Austria, the very stronghold of one of the great ecclesiastical systems, a number of these same Bible Students were killed and others imprisoned during the period of the war. In Canada many were haled into court and summarily tried without being given an opportunity to offer a defense, and were fined or imprisoned,

the charge being that they had in their possession Bibles with certain comments, hymn books which they had used for years in the worship of God, and other literature in harmony with the Scriptures. To the astonishment of many people in the United States there was a wide persecution of conscientious followers of the Master in this land. No Christian permits himself to become embittered because of this unjust treatment, but he recognizes it as a fulfillment of the divine prophecy and one of the evidences given by the Lord to those who yield submissively to the divine arrangement, to assure them that they belong to him. The inspired Apostle wrote: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Peter 4:12-14.

Jesus and the members of his body thus developed through trial and tribulation according to the divine arrangement will constitute the seed of Abraham, through which seed God will ultimately extend blessings to all the families of the earth. The Apostle Paul with prophetic vision looking down through the corridors of the age, marking the suffering of mankind and the

development of the Christ class, *the seed*, exclaimed: "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God".—Romans 8:19, 22.

KINGDOM COMING IN

The wars, famine, pestilence, distress of nations, etc., upon the earth are but the forerunners of the establishment of the Messianic kingdom. The Lord through his prophet said: "I will shake all nations, and the desire of all nations shall come". (Haggai 2:7) And while this great shaking is in progress and monarchs are losing their crowns, aristocratic and autocratic thrones are tumbling to the earth, the words of the prophet ring out clearly in the ears of the followers of Jesus: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever".—Daniel 2:44.

Elijah was a type of the followers of Christ Jesus; and the Lord used him to picture the events transpiring in the end of the world, as we have heretofore mentioned. (See pages 19-22) In fulfillment of the antitype, the Elijah class knew that the war was coming and one of them, the Lord's faithful servant, Pastor Russell, for **forty years pointed out from the prophecies that**

it would come in 1914. The Lord is not in the war, meaning that the Lord's kingdom is not yet in full sway. Then follows the earthquake, symbolic of revolution, which has already swept some of the countries. Then shall follow the anarchy—destructive troubles. Anarchy means a disregard of all law, certain classes assuming to exercise power and authority where it is not granted, causing indescribable suffering and sorrow. In this the Lord is not, but it is another means of clearing away the ground preparatory to establishing the kingdom. Then Elijah heard the still small voice. This still small voice is a message from the Lord. The voice is used to symbolize a message or messenger. The Lord has long ago put the message in his Word the Bible for the benefit of those who should live in this hour of stress. The multitudes of earth are clamoring everywhere. They are confused; they are distressed. They are in sorrow, in tears of bitterness. They are almost at their wits' end. But if they could be heard to express their hearts' sincere desire now, without a doubt there would come up from every quarter of the earth this request: Give us a government of righteousness with a wise ruler who will administer the laws in behalf of all; give us peace and not war; give us plenty and not profiteers; give us liberty and not license; give us life and not suffering and death. Back from the past comes the sweet small voice of the Lord saying that this request shall be fulfilled: "For unto us a

child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

THE JUBILEE

An understanding of the jubilee system which Jehovah inaugurated with Israel throws a great light upon the immediate future events. The Scriptures clearly show that Israel, while God dealt with them for more than eighteen centuries, was a typical people. Their law was typical, foreshadowing greater and better things to come. The Lord commanded Moses to institute the Sabbath system the year that Israel entered the land of Canaan, which was 1575 years before A. D. 1 (Leviticus 25:1-12), and that every fiftieth year should be unto them a year of jubilee. This was done on the tenth day of the seventh month, the day of atonement. "And ye shall hallow the fiftieth year and proclaim freedom throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you and ye shall return every man unto his possessions and ye shall return every man unto his family." Other Scriptures show that there were to be

seventy jubilees kept. (Jeremiah 25:11; 2 Chronicles 36:17 - 21) A simple calculation of these jubilees brings us to this important fact: Seventy jubilees of fifty years each would be a total of 3500 years. That period of time beginning 1575 before A. D. 1 of necessity would end in the fall of the year 1925, at which time the type ends and the great antitype must begin. What, then, should we expect to take place? In the type there must be a full restoration; therefore the great antitype must mark the beginning of restoration of all things. The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth.

Messiah's kingdom once established, Jesus and his glorified church constituting the great Messiah, shall minister the blessings to the people they have so long desired and hoped for and prayed might come. And when that time comes, there will be peace and not war, as the prophet beautifully states: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above

the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word *of the Lord from Jerusalem. And he shall judge* among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." —Micah 4:1-4.

EARTHLY RULERS

As we have heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized. The Apostle Paul in the eleventh chapter of Hebrews names a long list of faithful men who died before the crucifixion of the Lord and before the beginning of the selection of the church. These can never be a part of the heavenly class; they had no heavenly hopes; but God has in store something good for them. They are to be resurrected as perfect men and constitute the princes or rulers in the earth, according to his promise. (Psalm 45:16; Isaiah 32:1; Matthew 8:11) Therefore we may confidently expect that 1925 will mark the return of Abraham,

Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews chapter eleven, to the condition of human perfection.

RECONSTRUCTION

All the statesmen of the world, all the political economists, all the thoughtful men and women, recognize the fact that the conditions existing prior to the war have passed away and that a new order of things must be put in vogue. All such recognize that this is a period now marking the beginning of reconstruction. The great difficulty is that these men are exercising only human wisdom and have ignored the divine arrangement. We are indeed at the time of reconstruction, the reconstruction not only of a few things, but of all things. The reconstruction will not consist of patching up old and broken down systems and forms and arrangements, but the establishment of a new and righteous one under the great ruler Christ Jesus, the Prince of Peace. The Apostle Peter at Pentecost, speaking under divine inspiration, and referring to that time, said: "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began". —Acts 3:19-21.

Examination of the prophecies from Moses to John discloses the fact that every one of the prophets foretold the time coming for restitution blessings. Reconstruction and restitution mean the same thing—i. e., the restoration of mankind to the things which were lost. The reward of the church in heaven is not that which man originally had; but is given as a great reward for faithfulness to the Lord under trying conditions and circumstances. Restitution means the blessings that will be given to mankind in general through the divine arrangement and therefore restoring him to life, liberty and happiness on the earth, once enjoyed by the perfect man Adam and which was included in the promise made to Abraham. This blessing comes to the world through the seed, the exalted, elect class, the Messiah, the Christ.

The Scriptures clearly show that this great time of blessing is immediately preceded by a great time of trouble. This trouble is now on the world. The word Michael used in the following text means "who as God", or representing God—Christ Jesus, the great captain of our salvation. His second coming and the establishment of his kingdom has been the hope and desire of Christians for centuries past. In referring to this time, then, the prophet Daniel under inspiration wrote: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never

was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel 12: 1, 2.

MILLIONS WILL NEVER DIE

Every part of the divine arrangement must be fulfilled; not one jot or tittle shall pass away unfulfilled. Every portion of the divine promise, therefore, is important. Answering the question as to the conditions prevailing at the end of the world, Jesus quoted the above prophetic statement from the Book of Daniel, or used words similar, saying: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24: 21, 22) Thus he shows that the distress upon the earth will end with a time of tribulation such as the world has never known and that this will be the last. There will never be another. Then he adds that for the sake of *the elect* those days shall be shortened; and much flesh shall be saved.

We ask, Why would the Lord carry through this time of trouble a large number of people, sparing them from death in the time of trouble, unless he intended to minister unto them some

particular blessing? And since God has promised a blessing of restitution to that which Adam lost, and since these promises point to a beginning of fulfillment immediately following this trouble, and since the promise clearly is that the elect, constituting the seed of Abraham, according to the promise, shall be the instruments through which the blessings shall flow, then this statement of Jesus clearly and conclusively proves that many peoples living on earth at the end of the trouble will be the first ones to be offered the blessings of restoration, which blessings will be offered through the elect, the Messiah. It follows as a matter of course that those accepting the offer as made and rendering themselves in obedience to it shall be restored to that which was lost in Adam, viz., life, liberty and happiness.

The prophet of God offers other testimony in corroboration of this: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." (Zechariah 13:8, 9) Here, then, is a clear statement to the effect that one part God will spare in this time of trouble and that these shall ultimately be his people and he will be their God.

Having in mind that it was an earthly home, human life and attendant blessings, that Adam lost, and that these are the blessings God promises shall be restored to man, we can understand the words of the prophet David when he wrote: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies." (Psalm 41:1, 2) Here he plainly states that those who deal righteously in this time of trouble shall be blessed upon the earth.

HOW TO LIVE FOREVER

The church systems would have the people believe that only those who become church members can be saved. The Bible never taught any such doctrine. The Lord never organized the nominal systems, and the true church is but a little flock, who shall inherit the kingdom of heaven, and the others of the world do not inherit it. To the church Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom". (Luke 12:32) Jesus died not only for those who will constitute the members of the church, but for all. St. John plainly stated: "He is the propitiation [satisfaction] for our sins: and not for ours only, but also for the sins of the whole world".—1 John 2:2.

The Apostle Paul, discussing the great Redeemer and his office, said: "We see Jesus, who

was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Hebrews 2:9,10) Thus we see that Jesus died for every man, not only for a few. Again says the Apostle: "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time". (1 Timothy 2:5, 6) By this Scripture it is clearly seen that in God's due time every creature must hear the testimony as to what Jesus has done for him and know of the plan of salvation. Again says the Apostle Paul: "The gift of God is eternal life through Jesus Christ our Lord". (Romans 6:23) There can be no gift without both a giver and a receiver, and this could not operate without knowledge on the part of both. In other words, the giver must intelligently offer the gift to another, and the other must intelligently know of this fact before he can receive it. It would be impossible for the human race, therefore, to accept the gift of life everlasting before it is offered. It will be offered only in God's due time and the divine plan shows that his due time is after the seed of promise is developed, after the kingdom is set up; and then each one in his order will be brought to a knowledge of the fact

that a plan of redemption exists and that the way is open for him to accept the terms of it and live. Knowledge being essential, it precedes the reception of blessings from the Lord; and knowing this fact, it is easy to be seen why the adversary, the devil, and his agencies so diligently strive to prevent the people from knowing the truth. But when Messiah's kingdom is established we are definitely informed (Revelation 20:1-4) that Satan will be restrained of his power that he might deceive the nations no more; and then the people shall know the truth and nothing shall hinder them from knowing it.

POSITIVE PROMISE

The words of Jesus must be given full force and effect because he spake as never man spake. His speech was with absolute authority. And in God's due time his words must have a fulfillment, and they cannot have a fulfillment until that due time. Jesus plainly said: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death". (John 8:51) As above stated, no one could keep the saying of Jesus until he hears it, until he has a knowledge of God's arrangement. Throughout the Gospel age none but Christians have had this knowledge and all who have kept this saying, and keep it faithfully until the end will receive life everlasting on the divine plane. (Revelation 2:10) The remainder of mankind have not heard it; therefore could not keep it. They will hear, however,

in due time after the establishment of the kingdom. Then it shall come to pass that every one who will keep the saying of the Lord shall never see death. This promise would not have been made by Jesus if he did not intend to carry it into full force and effect in due time.

Again he said: "Whosoever liveth and believeth in me shall never die". (John 11:26) Do we believe the Master's statement? If so, when the time comes for the world to know, then they who believe and, of course, render themselves in obedience to the terms have the absolute and positive statement of Jesus that they shall never die.

Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die.

Of course, it does not mean that every one will live; for some will refuse to obey the divine law; but those who have been evil and turn again to righteousness and obey righteousness shall live and not die. Of this we have the positive statement of the Lord's prophet, as follows:

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."
—Ezekiel 18: 27, 28.

RETURNING YOUTH

The Lord, in the exercise of his loving-kindness toward man, has graciously given many illustrations and pictures of the outworkings of his great plan. In the book of Job he gives us a picture of the perfection of man, of his fall, of the redemption by the great Ransomer, and then the subsequent restoration. When the times of restoration begin there will doubtless be many men on the earth who will be very old and almost ready for the tomb. But those who learn of the great ransom-sacrifice and who accept the Ransomer shall return to the days of their youth; they shall be restored to perfection of body and mind and live on the earth forever. We note the words of the prophet:

"He [Jehovah] keepeth back his [man's] soul from the pit, and his life from perishing by the sword. He [man] is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul

draweth near unto the grave, and his life to the destroyers."

Thus is given a vivid description of the dying human race, individually and collectively. Then the prophet shows how the message of truth will be brought to him and he will learn of the great ransom-sacrifice. Continuing, he says: "If there be a messenger [one who brings a message of glad tidings] with him [man], an interpreter [one who expounds and makes it clear], one among a thousand [the Lord will provide here and there teachers for the benefit of others], to show unto man his [the Lord's] uprightness: then he [the Lord] is gracious unto him [man], and saith, Deliver him from going down to the pit [grave; and the man joyfully says:] I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth."—Job 33:18-25.

When God expelled Adam from Eden he said: "And now, lest he [Adam] put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, . . . and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life". (Genesis 3:22-24) Thus the Word shows that had Adam remained in Eden, feeding upon the perfect food it afforded, he would have continued to live. The judgment was executed against him by causing him to feed upon imperfect food.